

THE REFORMER.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—Jeremiah, v. 1.

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[From the Cincinnati Daily Gazette.]

CHARITIES.

Whilst the injunctions of the Saviour and the exhortations of the apostles are strong and urgent on the subject of alms, or pecuniary charities, they are equally explicit, in the declarations, that such charities should be secret and unpretending. How is it, that the religious charities of the present day, are of such a totally different character? In his sermon on the mount, Christ, as we all know, thus instructed his followers:

"When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret: and thy Father which seeth in secret, himself shall reward thee openly."

Are the alms deeds of our churches and professing christians, conducted in conformity to this direction? Far, very far from it. In our churches, as in the synagogues of old, through our presses, if not literally in our streets, the charities of this generation are trumpeted abroad. If this is not done to "*have glory of men*," the real object is nothing more commendable. The purpose is to extract alms from vanity and pride, and other evil passions: to obtain funds for charitable uses, though those who bestow them are utterly destitute of charity. This method of exacting alms, is now practised from all our pulpits. One of the regular services of almost every Sabbath, is to announce from the pulpit, some call upon the pecuniary resources of the country, in the character of a charity. These calls are generally accompanied

with the favorable recommendation of the preacher; and the established mode of enforcing them, is through the instrumentality of some existing society, or some new one proposed to be organized. The agents engaged in this work, are as fertile in expedients, as their demands seem to be unlimited in amount. The influence that sustains them is establishing a tyrannical control over the pecuniary means of the country, that is not consistent with the peace and happiness of the community. Their domiciliary visits to levy contributions, begin to assume the character of moral obligation, if not of legal force. They make men buy family peace and neighbourhood reputation, by acts of injustice to others, not unfrequently putting in their pockets the dues of an honest creditor, because the debtor had not the courage to refuse contributing as others around him had done. Our city is becoming, to a grievous extent, a theatre for these operations. It is time we should inquire into their propriety.

I have no means of ascertaining the number of professed charitable societies that are organized in Cincinnati, the sole object of which is to collect money, in the first instance, both for home and foreign distribution. It is rare that the religious services of a Sabbath morning are not interrupted by announcing the operations of some one or more of them from the pulpit. I am equally unable to make an estimate of the amount of contributions annually levied upon us by this means. It must be very considerable, if enough is only obtained to feed and clothe the agents who follow the making collections a business. But the gross amount is not a matter of principal concern:

the effect upon society should first engage our attention.

One serious mischief is the tendency of the system to dry up, in the human heart, all the native springs of vital charity. The charity enjoined by the Saviour is, that which gives, with a single view to the benefit of the receiver. The living spring, the true and inexhaustible source of gospel charity is, the secret pleasure of contributing to alleviate the miseries, or remove the blindness of a fellow man. The charity of this system is bestowed to enlarge and sustain the reputation of the giver. The donation is made for self gratification; it is a kind of purchase money paid to buy a good name from the instrument that collects it, and that instrument's employers. The account is balanced when the credit has been duly given, by a proper publication in the society's report. "*Received from Mr. A. B. or from the Rev. C. D's congregation, 20 dollars.*" This, I say, is the obvious tendency of the system. Those who assert the contrary must deny the authority of the Saviour. He knew the deceitfulness of the human heart. He knew that charities publicly given must degenerate into ostentation, and, in the sublime spirit of religious truth, he instructed his disciples to fear the result, and avoid the temptation.

A second objection to the present system of charities is, its effect upon the character of the clergy in the eyes of the world. The historians of their great master have recorded but one sermon preached by him. In this he reprehended giving charities in a public manner. But now, his followers and successors, disregarding his examples and his precepts, are constant, urgent, instant in their exhortations from the pulpit in favor of charities, so contributed as to be known of men, and consequently to call forth their commendation. The avowed motive for recommending these charities is, also, in my estimation, very exceptionable. It is to collect money as an auxiliary of religion. Is the pulpit the place to

demand it? Is it fit, that the minister of the word should convert his office into that of a tax gatherer, making the place of prayer a table of money changing? The Saviour's example, in the temple of Jerusalem, would lead to a very different practice. And does not the incessant calls from the pulpit, for pecuniary aid, partake strongly of the character here suggested? Is there any religious edification in these calls for money? Do they tend to soothe the painful reflections of the harassed debtor? Can he, whose mind, through a week of labor, has been bowed down with the burthen of pecuniary obligations he cannot meet, find consolation in the offices of religion, on the Sabbath, when the minister assails him as a *dun*, and claims to increase his pecuniary burthen, for charity? It is a truth not to be disguised, that ours is a community of debtors. There are few capitalists among us. The capital that sustains the business of the place is borrowed. Most of those who have a competence in worldly goods are debtors notwithstanding. In such a state of things, when the ministers of the gospel become *duns* from the pulpit, it is not difficult to understand why men of business are not found at church. It is in the very nature of things, that if the church be not a sanctuary from creditors, that debtors should avoid it, and take sanctuary in their own houses. When the men of the world are compelled to associate a minister of the gospel and a *dun*, it is impossible they should attach either reverence or esteem to the character or to the person. And such is undoubtedly one effect of the prevailing system of public charities.

A third objection to this system is, its employment of female agency in effecting its purposes. A performance of domestic duties, and an attention to domestic charities, comprehend the "*whole duty*" of a christian woman. Societies with lady presidents, and lady secretaries, and lady treasurers, organized, to be employed in collecting

money as mendicants, are institutions of mischief rather than utility. Is solicitation for money a desirable vocation for a woman of delicate sensibility? Nothing can be more repugnant to the unsophisticated feelings of the female heart. But she is learned to do violence to her sense of propriety, *for the great cause*. A hopeful doctrine truly! That indescribable timidity, that exquisite sensibility to decorum, which is at once the ornament and the strength of female character, may be properly extinguished in aid of public charity. And this, though not in terms, is practically taught from the pulpit, and enforced by pastoral exhortation.

Why are those female societies for collection got up? Plainly, as a mere means of extorting money. The members have no private fortunes of their own, from which to contribute. It is not a part of their scheme, that the ladies are to organize funds by their labor. They are to collect. In other words, they are to beg; and their aid is called in because they are pleaders to whom refusal is difficult. The avenues through which female influence operates upon the hearts of men, to subdue their wills and to control their understandings, are as multifarious as the motives of human action. And it is to approach a man through all and every one of these, that the system I object to, avails itself of lady mendicant societies. Thus men's wives and daughters, mothers and sisters; thus all the endearing relations in which woman is connected with man, are brought to bear upon his purse. The force is as irresistible as the death weapons of the highwayman, and I doubt whether the morality of employing it, is much better than his.

But this is not all. How many females neglect, at least a part, and for a time, their domestic duties, in complying with their society engagements? How many children suffer? How many male heads of families are disturbed? How much domestic strife is generated, directly or remotely, by this cause?

Much, much may be safely answered to all these interrogatories. Let each lady who may think it worth while to read this article, subject herself to a searching self examination, and make a faithful report. I am very confident the aggregate results would argue little in favor of the system.

I know very well that some risk is incurred by venturing a public expression of my views. The clergy and the ladies present a formidable phalanx. He, upon whom they may place the ostracism of their displeasure, must be pretty much excluded from the comforts of society, if he set any value upon their association. I have, however, a just confidence in their good sense, and I cannot but think that they, too, begin to feel the tyranny of this society system. It cannot be even imagined where its exactions may cease, if a stand be not made at some point of its gradual advance.

PETITIONERS FOR STOPPING THE MAIL.

The *intolerant* spirit which has been manifested by the petitioners for stopping the Mail on Sunday, is thus described in a late number of the *American Quarterly Review*.

It will be too much for these petitioners to contend, that those who will not adopt their opinions on this subject, are, therefore, to be denounced as wanting in a proper respect for religion, or as violating the doctrines of Christianity. The calm and candid part of the community will perceive that such denunciations proceed upon an assumption of the whole ground of controversy; and are more remarkable for an unchristian intolerance and arrogance, than for piety and good sense. We profess to have as much reverence for religion as any one of these dogmatists, but we utterly disclaim their authority to mark the course and limits of our creed; or to make their tempers and notions the laws of Christianity or the means of salvation. There is, assuredly, just now, a disposition of no

mean extent, and full of ardour and strife, for an increase of this authority in these United States, to obtain an influence for sectarian doctrines, which is already as dictatorial as it dares to be,—and which, if not checked in its career, will make itself felt and feared by every citizen of this Republic. The perfect equality and freedom—for we reject the idea of *toleration*—which the Constitution and the laws give to all opinions on the subject of religion, will be a very inadequate protection, if masses of men may combine to compel an adoption of their opinions—an observance of their regulations under penalties and consequences, the more oppressive, because they come under the cognizance of no legal control.—Such attempts must be met and frustrated by keeping the public intelligence awake to them; and by resisting their progress in whatever shape they may appear.

It is always unwise and hazardous to pretend to more than we can carry through; and when we lay down rules for our neighbors, we should take care not to be found in the breach of them ourselves, lest our truth may be questioned. Admitting that there are pure and bright examples of a good life among the petitioners—not, however, more or better than are found among their opponents—if we look at them individually, we shall see them, generally, as devoted to worldly wealth and enjoyments,—as solicitous for distinction and influence,—as easily and happily puffed with pride and conceit,—and as mere creatures of flesh, as those they pity to spurn, because, forsooth, their pretensions to sanctity are not so lofty, or their observances and deportment squared by the rule they have adopted. They are as impatient of injuries; as vindictive in their passions; as unforgiving in their temper; as sordid and penurious; as keen, close, and avaricious in their dealings; as hard creditors; as inflexible and unpitying in exacting their rights. But all this offends no law of the land; and is not

forbidden by the Decalogue, as they interpret it; but to step into a steam-boat on Sunday! that is the fatal sin, and must be expiated by eternal torments. The religion of such men is satisfied by a hard and austere observance of the Sabbath, which happens to fall in with their taste; by professing a belief in certain sectarian tenets, with occasional ostentatious donations to institutions which flatter their vanity by adulatory resolutions, and give them importance by a pompous publication of their piety and generosity. There will be scarcely a reader of this article who cannot lay his hand on one or more of such pretenders to religion and Christianity.

Desirous of seeing the whole strength of the cause we oppose, we turned to the *celebrated* speech of Senator Frelinghuysen in support of it, expecting to find there something to convince or to refute. We found neither. The honorable enthusiast has, indeed, *made a speech*, not deficient in goodly phrases and honest zeal, but lamentably wanting in evidence and argument. He has, very blindly, or very bravely, taken for granted the very matters in issue; and fearlessly substituted confident assertions for reasoning and proof. He has manifestly bestowed very little thought, and less examination, on the subject; or his reputed talents would have made something more of it. We have not room to notice this production in detail, but we are bound to sustain our charge against it. The honorable orator proclaims that the petitions against Sunday Mails, which he *asserts* to be a *profanation of the Sabbath*, as destructive to our temporal prosperity as it is *offensive to God*, are a noble tribute to the just claims of a day held *sacred* by all Christian men. There are, in this sentence, just as many errors as assertions. To say that the carrying the Mail on Sunday is a *profanation* of the Sabbath, is exactly assuming the ground in dispute; it is the question to be argued and decided; it is what is affirmed on the one side and

denied on the other; and is fully answered by the opposite assertion that it is *not* a profanation of the Sabbath. That the transportation of the Mail on Sunday is *destructive of our temporal prosperity*, is what no sober man believes; it is an extravagance beyond hyperbole, and no attempt is made to show how such an effect is to be produced by it. It is no better than if one should say that the bursting of a rain hogshead would deluge the whole country. In pronouncing that the Sunday Mails are *offensive to God*, he again assumes that they are a violation of the law of God,—the very matter denied; with the additional presumption of undertaking to speak for the Deity what he has not spoken for himself. To pretend that this day (Sunday) has been held *sacred* or devoted to religious purposes by *all Christian men*, is in direct contradiction to the truth of history, and the opinions of the most learned and pious Christians.

We have embraced this occasion to go beyond the question of the Sunday Mails, and to hint our opinion that there is, at this time, in the United States, a strife for an ecclesiastical direction and supremacy in all our concerns, private and public, temporal as well as spiritual. This design was sometime since clearly exposed by Mr. Powel in the Senate of Pennsylvania. This spirit of church domination must be watched, and its encroachments firmly resisted. We will conclude our article by some extracts from the fifty-eighth number of the *Edinburgh Review*, premising that we have no idea that they apply with as much truth to the clergy of our country, as they may do to those for whom they were written; but that there is the same lust of dominion here also, we have no doubt. We go to the Edinburgh Review:

"The grand pursuit of Priests, as of all other bodies of men, is power; and their peculiar object is power over the belief of men. The more unbounded that power can be rendered, the more they become, what is the grand

delight of human nature, objects of consequence among their fellow men. A power over the belief of men, obviously carries along with it every other sort of power; and renders those who possess it, objects of greater consequence to the rest of the species, than any other sort of power could do. The ambition of the Priests is, therefore, the highest of all sorts of ambition; and must, of course, give birth to a proportional ardor of pursuit." * * *

"The advantage of the Priest consists in his being able to persuade the rest of his fellow creatures that they do not understand what is the will of the Divine Being; but that he does. If he can establish this belief in its greatest possible extent, it is evident that his power is unbounded; and exactly in the degree in which he can establish it, is the extent of his power. But nothing is more simple than to know what is the will of a Being of perfect wisdom and goodness, which must be, in substance, that each individual should do what he can to make himself and every other being happy. But if, on the other hand, the Priests can persuade the people that the will of God is something unaccountable, guided by no principles of wisdom and goodness, (for then all men would understand it) but subject to the influence of all manner of weak and wicked passions, with unbounded power for their gratification; among other things, that he is subject, in a great degree, to the influence of the malignant passions, and very apt, when not well pleased with men, to bring evil upon them to the full extent of his power; that the mode of pleasing him is not that which would please a very wise and good man, but that which is best calculated to please a weak and wicked one—not wise and good conduct, but an excessive courtship to himself; it is easy, in that case, for the Priest to frighten the people with an idea that they cannot know the will of God, and that the infinite evil will fall upon them in consequence; but that the Priest does know it; and

that they can therefore do nothing better than throw themselves upon the Priest, and follow implicitly his directions." * * * * * " In the course which they pursue to make a number of modes of offending the Deity sufficiently great to keep the minds of men in a continual state of apprehension, and consequent dependence upon themselves, is found the motive for multiplying excessively ceremonies and rites. If these are so numerous and so intricate that a man is every moment of his life in danger of neglecting or misperforming some of them, and thereby of incurring the dreadful displeasure of an Infinite Being, his need of the Priest, as an intercessor, is incessant, and his dependence extreme."

MODERN CHRISTIANITY.

As a specimen of the sort of christianity which our missionaries are promoting among the heathen, we copy the following from the *Salina* (N. Y.) *Herald* of April 7th.*

SANDWICH ISLAND MISSION.

The following extract of a letter from Dr. Judd, one of our missionaries at the Sandwich Islands Mission, shews the dedication of a new Presbyterian church at Oahu, one of those Islands. The meeting house thus dedicated was 196 long and 62 broad. It says:

"The building is now completed. It is furnished with a neat pulpit, made of a kind of wood which resembles mahogany, and is trimmed with rich tapestry and velvet cushions, principally at the expense of the young King and some of the high chiefs. Great preparations were made for the dedication, and some thousands of dollars

* It is not our purpose to insert such articles as have appeared in the *Christian* in the *Reformer*, nor those that have appeared in the *Reformer* in the *Christian*—but as the account respecting the Sandwich Island Mission, inserted in the first number of the *Christian*, is more suitable for the *Reformer*, and ought, in the first place, to have been given in it, we shall depart from our usual rule in the present instance.

were expended for clothes to wear on the occasion.

"On the 3rd of July last, this immense building was filled the first time, and to overflowing. The King and his sister sat in state before the pulpit, on a rich sofa fronting the people.— Around them were their attendants and others, who were to aid in singing. Beyond the choir, sat the high chiefs and foreign residents. Still farther on stood the king's soldiers in uniform. On either side the space was crowded with people, some in chairs and on rude stools, but the most of them seated closely on mats. The mission family occupied a corner on the right of the pulpit. Before the exercise commenced, the King arose and made a short address, in which he said that he had built the house for the service of the true God, and now it was to be dedicated to him. He also declared his determination to devote his kingdom to Jehovah: and called upon all men, chiefs, common people, and teachers to listen to the word of God, which would hereafter be delivered to them in that house. The dedicatory service commenced by singing a literal translation of the hundredth Psalm, in "*Cantate Domino.*" After prayer, "*Scotland*" was sung in a well adapted hymn. The music, to say the least, would not have been equalled by many American congregations. Mr. Bingham preached with his usual eloquence a powerful sermon, from Ps. cxxxii. 7, 13, 14, 15, 16. After the close of the dedicatory prayer, some copies of the first psalm, translated by Mr. B. into verse for the occasion, were distributed. The Princess then made an address,—after which the psalm was sung. As soon as it was ended, the King* said, to the astonishment of all,

* It is to be hoped the King has left off drinking, to which practice he has been very much addicted, though we do not think it very probable that it is the case. Being a king, considerable indulgence, no doubt, will be allowed him, provided he favours the missionaries, and continues to

"*Epule rakou.*"—(*Let us pray.*) All was breathless silence, while the youth in humble attitude, uttered a prayer, simple, appropriate, and calculated deeply to affect the hearts of his subjects."

The Editor of the Salina Herald, in remarking on this letter, says:

"Those who may have supposed this paper as bearing too hard on the principal Clergy of the Presbyterian sect, are desired to read the late princely dedication of one of their new churches in the Sandwich Islands. It is contained in a letter from one of their ministers there, and published with approbation and gladness in all their papers here.

"The ministers who are sent there as missionaries, are all first ordained here, and of course are branches of the Presbyterian churches in this country.

"The meeting house it seems was an immense building; the dedication was on the first Sunday in July last. "The pulpit lined with rich tapestry and velvet cushions"—and "many thousands of dollars expended to buy clothes for the occasion." The Indian "King and his sister sitting in state before the pulpit"—"around them their attendants—beyond them sat the high chiefs, and still further on stood the King's soldiers in uniform."

"If this is not a union of *Church and State*, established there by our Presbyterian Church here, through their missionaries, then we certainly know nothing of what a union of church and state is.

"And it may be safely asked whether in the whole records of history a union of church and state was ever, in any kingdom or country celebrated with more POMP or SPLENDOR.

"Our Presbyterian Minister Mr. Bingham presiding in the pulpit lined with tapestry, representing the church, the young King and the Princess his sister in state before him, representing

the state or head of the temporal government of the kingdom—the chiefs, dignitaries of the land, in their regalia, and files of soldiers in uniform, to support them.

"A princely and military union this! And was a union of church and state ever, in any country, celebrated with more splendor or pomp? Was there any news hailed with more joy and gladness, than was this by our christian party in politics here. This is your *church militant* among the heathen, is it?

"One further question. Is this "the *bread of life*," in pulpits of silken tapestry, to send which to the heathen you have so long fleeced the widow and orphan of their mite, and robbed the wife of her dower and the child of his inheritance?"

"EVERLASTING LIFE MEMBER!"

Ezra Styles Ely, now travelling as an agent of the *American Sunday School Union*, among other receipts of money, acknowledges the receipt of thirty dollars in the terms following:

"I acknowledge also the receipt of thirty dollars, paid in memory of Mr. James A. Powell, deceased, son of Thomas and Mary Powell, of Newburgh, who was a lovely young man of liberal education, of fine talents, amiable manners, and ardent piety; who soon after graduating at Union College, fell from a steam-boat, near Poughkeepsie, and was drowned; to constitute him "an EVERLASTING LIFE member of the American Sunday School Union."

This in a *Protestant* country, and from a *Protestant minister*, is one of the most singular and unaccountable confessions that we have ever seen.—We have heard of many strange things that money will do, but we never before heard of "THIRTY DOLLARS" constituting a *dead* man "an everlasting life member of the Sunday School Union." This was reserved for the ingenuity of the person who first pro-

build such splendid meeting houses for them as the one whose dedication is here described.

posed the "Christian in party in politics."

E. S. Ely also acknowledges the receipt of \$61 31 cents, obtained after preaching in the Presbyterian Church at Poughkeepsie, "of which," says he, "one dollar was paid in memory of Elnathan Marshall, deceased, by his father; and three dollars were in memory of Virginia L., Harriet E., and John A. Welton, three lovely children of the Rev. A. Welton, who were all removed from their fond parents in the course of a few months."

The small sum of one dollar for each, it seems, was not sufficient to constitute them "everlasting life members" of some society, and hence it is put down in memory of them.

In speaking of constituting deceased persons "everlasting life members," E. S. Ely remarks:

"To me, this seems a very pleasant and suitable way of erecting a living monument to the pious dead. A monument of pious character and departed worth, erected in this way, by the payment of 30 dollars, is far more honorable than any marble cenotaph inserted into the walls of a cathedral; and, if popularity and fame [a main spring for giving money in these days] were objects of desire, would be read in your Magazine by more admirers."

This is certainly a new way of bestowing and obtaining money. Whether it will be extensively imitated and add abundantly to the funds of the numerous societies of the day, time must disclose.

SUNDAY SCHOOLS IN PHILADELPHIA.

In a late number of the *Philadelphian*, we find the following:

"On last Monday evening, the Association of Sunday School Teachers of this city met; but instead of discussing the question which had been previously proposed, they attended to a disclosure of facts respecting the present declining state of their schools.

It seemed to be a source of general regret, that teachers are so reluctant to visit their scholars; that, in many cases, there is a defect of discipline; that there is such a painful want of spirituality; and that the number of scholars is diminishing."

Thus it appears that while such great efforts are making to establish Sunday Schools in the great Valley of the Mississippi, they are declining in the place where the parent institution is located. Measures, however, are to be adopted for reviving a spirit of zeal and activity in the teachers.

[From the National Gazette.]
Letter from Thos. Jefferson to John Adams.

A friend has obligingly selected for us the following letter of Thomas Jefferson, written *seven years since*. The letter will be read with much interest at this time, and the passages we have italicised will no doubt leave on the mind of the reader, a lasting impression of the depth of intellect and accuracy of observation which were the characteristics of their illustrious author.

MONTICELLO, Sept. 4, 1823.
Dear Sir,—Your letter of August 15th was received in due time, and with the welcome of every thing which comes from you. With its opinions on the difficulties of revolutions from despotism to freedom, I very much concur. The generation which commences a revolution, very rarely completes it. Habituated from their infancy to passive submission of body and mind to their Kings and Priests, they are not qualified, when called on, to think and provide for themselves; and their inexperience, their ignorance and bigotry make them instruments often in the hands of the Bonapartes and Iturbides, to defeat their own rights and purposes. This is the present situation of Europe and Spanish America. But it is not desperate. The light which has been shed on mankind by the art of printing, has eminently changed the

condition of the world. As yet, that light has dawned on the middling classes only of men in Europe. The Kings and the rabble, of equal ignorance, have not yet received its rays, but it continues to spread, and while printing is preserved, it can no more recede than the sun return on its course. A first attempt to recover the right of self government may fail, so may a second, a third, &c. But as a younger and more instructed race comes on, the sentiment becomes more and more intuitive, and a fourth, a fifth, or some subsequent one of the ever renewed attempts will ultimately succeed. In France, the first effort was defeated by Robespierre, the second by Bonaparte, the third by Louis the XVII. and his allies; *another is yet to come, and all Europe, Russia excepted, has caught the spirit, and all will attain representative government more or less perfect.* This is now well understood to be a necessary check on kings whom they will probably think it more prudent to change and tame, than to exterminate. To attain all this, however, *rivers of blood must yet flow,* and years of desolation pass over; yet the object is *worth rivers of blood and years of desolation.* For what inheritance so valuable can man leave to his posterity?

THOMAS JEFFERSON.

[From the N.Y. Courier & Enquirer.]

STATE OF EUROPE.

If we were asked what is the general aspect of Europe? We reply, "it looks war at every point." The French Revolution is completed—the Bourbons are down forever—the spirit of liberty is bursting through every shackle. Still it is said that the peace of Europe will not be endangered, because the other powers and nations will be cautious how they interfere with thirty two millions of free, enthusiastic, ardent, heroic Frenchmen. If the spirit of freedom were to confine itself to France, this conclusion would be correct—but it will not confine itself—it spreads and lightens, and leaps from mountain to mountain—from river to river. As

soon as the people shall rise *en masse*, as they will do in Spain, in Portugal, in Italy, in the Netherlands, in Germany, then will a fire be kindled which will be only quenched with the destruction of legitimacy, and the establishment of the sovereignty of the people.

The warlike preparations which constitutional France is making are evidence of their belief that liberty is to be menaced by the Holy Alliance. The new government is for peace, but they seem fearful of war. The last contest between freedom and legitimacy—between the sovereignty of the people and their right divine is now rapidly approaching. We feel pretty confident that a general war is not far distant.

Extract of a letter from a subscriber in Berks County, Pa. dated Oct. 7, 1830.

In order to give an idea of the state of public opinion in this Congressional District, composed of the counties of Berks, Schuylkill, and Lehigh, in regard to the schemes and operations now prevailing in most parts of our country, it will only be necessary to state, that in an election campaign which has been opened, and is now pending, for a member of Congress, Mr. Muhlenberg and others are the candidates. Mr. Muhlenberg was elected to the last Congress,—is a worthy and liberal man, and has always maintained and supported our republican institutions, and the rights of man.—The candidates opposed to him, altho' very honest and worthy men, are by no means to be compared with Mr. Muhlenberg, as it regards talents and information. The contest is now carried on in our public prints with considerable warmth and severity, and a principal reason brought against the re-election of Mr. Muhlenberg, and on which his opponents mostly rely as a means of his defeat, is an accusation that at one time he *subscribed and paid fifty dollars in aid of establishing a seminary for the education of young men for the ministry.* This

charge is *publicly denied* by the friends of Mr. Muhlenberg, for they are fully aware of its importance in the pending contest, it being confidently believed by nearly all, that in case the accusation is fully sustained and clearly proved against him, it will be certain to defeat his election—Because he would then be considered a *secret* friend to the schemes and operations of the Clergy, which are now extending in various parts of our country, and to which a large majority of our voters are most decidedly opposed.

For the Reformer.

Mr. Editor,—In perusing the pages of the Reformer, I have noticed several pieces relating to the spirit and conduct of the “Rev.” Alex. Boyd, of Newtown, Bucks County; but one circumstance which I presume has not come to your knowledge, and which I think is as deserving of notice as those already noticed, has been thus stated to me by a person of respectability who lives at the place.

Some several years ago, the said “Rev.” A. Boyd, twice on Sunday afternoons, visited the neighborhood of the Bear Tavern, about four miles distant from his residence, and preached in the school house there. On the second of those visits, he proposed to the congregation, that if they would subscribe and make up for him the sum of two hundred dollars, he would come once a month for a year and preach for them. But strange to relate, the people would not consent to give the “Rev.” gentleman \$16 66 cents per sermon. Rather than miss the opportunity of an extra job of preaching, he then offered to perform the same amount of service for them for the sum of one hundred dollars, or \$8 33 cents per sermon—and yet the people would not buy the gospel of him even at that price.

Now what are we to think of a man who pretends to be called of God to preach the gospel; who has a comfortable and competent support; that en-

joys not only the ease, but the luxuries of life; has a good carriage at his control, with entire leisure on Sunday afternoons, a good road, and only four miles to ride, to a place where numbers are willing to attend and hear preaching—and yet will not do what he pretends he is called of God to do, and that only once a month, unless he is paid between eight and nine dollars for each sermon? How much, or rather how little, such a man must love the souls of the people; and how little concern would he give himself about the flock, if he could obtain the fleece.

When we recollect the part which this “Rev.” gentleman has acted in regard to what he and his colleagues call the Sabbath, (which none of them however, can prove to be so) I think his true character must plainly appear to be something else besides a minister of Christ; for in the transaction already related, he not only attempted to make a trade of the gospel, but actually refused it to the people unless they would pay him eight dollars and thirty-three cents for serving it out to them on Sunday afternoon. If they would pay him that sum, it seems he would have no scruples about riding four miles on Sunday, and of earning more for his services upon an afternoon of that day, than a hard labouring man could earn in a whole week.

Such glaring and inconsistent conduct as this, in my humble opinion, is more completely calculated to make infidels than the writings of Voltaire, Paine, or all the infidel writings ever published. And yet this is the man who has the assurance to threaten the peaceable farmer with prosecution and fine, for endeavoring to save his grain, the staff of life, from damage, and perhaps entire destruction by storm, on Sunday, while this same man obtains his whole living by the services which he performs on that day. TRUTH.

For the Reformer.

To the Editor of the Reformer.—In your last number was a communication

addressed to Alexander Boyd, a Presbyterian minister, at Newtown, Bucks County, Pa. In order to enable your readers to form an idea of the character and *tolerant* disposition of this professed minister of the gospel, I send you the following particulars:

It is to be observed, in the first place, that among other sources of revenue arising to Mr. Boyd, is that which he derives from performing the marriage ceremony, and that he is always very ready to attend to these calls, well knowing that a handsome fee will be tendered him. On one of those occasions, he expressed it as his opinion, that our legislature ought to enact a law to confine the performance of the marriage ceremony to clergymen exclusively. A gentleman present questioned the propriety of such a measure, alleging that it would discommode the members of the Friends' Society, who were conscientiously scrupulous against having the marriage ceremony performed by a clergyman. To this the "Reverend" Mr. Boyd replied, that the Quakers were but a mere handful in the state, and consequently could not expect to have their interests attended to, at the exclusion of the majorities. A very cogent reason assigned by this "Reverend" why clergymen only should be employed to perform the marriage ceremony, was, that there was no solemnity accompanying the performance of it by a magistrate. For my own part, I cannot see what advantage is to be derived by having a clergyman who understands the art of putting on a grave face and standing reverently before the parties, for he does all this for the same reason that he preaches, viz: for the sake of gain.

ICHABOD.

For the Reformer.

Among the various bodies of professing christians throughout the United States, each appears to be pursuing with a tolerable degree of industry, the prosperity of their respective societies, independent of any political manœuvre-

ing. But when we take a glance in either direction, towards the operations in minutia of the *Presbyterian Clergy*, there are many things which have a different bearing. And what are we to expect from them, in the event of their obtaining possession of the lever or power of the nation, the foundation of all their religious ambition, but whips, dungeons and halters? And can or will they pretend to deny this? Have they never done these things? Past events have proved what they would do, if vested with the power of government. The warning voice of history contains a catalogue of the dreadful miseries and sufferings they have inflicted on others, for differing from them in religious opinion, and shows what they would do again if they possessed the same power. In the ordinary occurrences of life, "the burned child dreads the fire," and as past history can attest to the unrelenting persecution which the clergy of this order have been the means of inflicting on others, their officious intermeddling in the affairs of civil government, ought vigilantly to be watched and resisted by the united voice of the people. VERITAS.

PHARISAISM.

[Communicated from New Lebanon, N.Y.]

A letter was shown to me with this superscription: "*The Post Master is requested not to let this travel on the Lord's day.*" Agreeable to the above direction, the letter ought not to travel any day, for every day is the Lord's.

The Pharisees of old, who had no true religion, like the Pharisees of the present day, were exceedingly tenacious about keeping a Sabbath, and censured Christ himself for not being more particular in observing it. Under the gospel dispensation no one can show any authority, from Christ or the Apostles, for keeping one day more holy than another; and yet the mercenary and pharisaical priests in this day would wish to compel people generally to lay aside every thing of a temporal nature, and devote their time and at-

tention wholly to them, one day in seven, that they may be able, by their services on that day, to secure to themselves a good and comfortable living.

A. B.

STATE OF THE PRESBYTERIAN CHURCH.

A writer in the *Christian Herald*, who signs himself "A Minister of the Gospel," speaking of the importance of an approaching meeting of the Presbyterian Synod at Pittsburgh, Pa. says:

"Zion is mourning—the cause of Christ is bleeding. INFIDELITY, ROMANISM, and ERROR of every description are increasing. THE CHURCH IS ASLEEP!!! The preaching of the Cross is almost without effect. GOD'S SPIRIT IS WITHHELD. His ministers have, in many cases, become SECULAR in their pursuits, and of course have lost, and are daily LOSING THEIR INFLUENCE among their people."

The Editor of the Pittsburgh *American Manufacturer*, remarks on the above as follows:

Thus you perceive, gentle reader, the deplorable condition of this holy people, [the Presbyterians] according to the statements of one of the ministers of the gospel of said church. In another place the same minister of the gospel says that they are in a "DEAD AND AWFUL STATE"!!! In another place he says that "it cannot be disguised that *religion* is in a low condition in our churches." He very properly asks the question,—"When will the millenium come in these synods at this rate?" He answers "Never, without hesitation." And what reason does he assign for this increase of "*infidelity, Romanism, and error.*" He says, "Alas! the reason is obvious,—WE [the ministers of the gospel] HAVE NOT RELIGION ENOUGH OURSELVES"!!! This is an humble acknowledgment, which we will not dare to contradict, for, as it is made by a minister, it is no doubt true.

Now, gentle reader, it is an inquiry worthy of our attention, to know what

plan this righteous minister lays down whereby the church may be *awakened* out of her *sleep*, and extricated from her "dead and awful situation." And what is the plan? Ah! MONEY!! OMNIPOTENT MONEY!!! and nothing but MONEY can "extend the Redeemer's kingdom." Thus you perceive that the Redeemer's kingdom is to be extended by dollars and cents, like the warehouse of a merchant, or the office of a printer.

LAMENT, OR COMPLAINT OF "DR." ELY.

[From the *Philadelphian* of Sept. 24.]
PARSIMONIOUS CHRISTIANS.

There are thousands of professing christians in our country, and in the Presbyterian church, who appear to love a dollar more than their Saviour's cause; and consequently more than the Saviour himself. They attend church on Sundays; they read over a few chapters in the Bible every week; they have been baptized and admitted to the Lord's table; but not one dollar a year will they give to send the gospel, or the Bible, to their destitute fellow citizens; not one dollar for the dissemination of religious tracts; not one dollar for a religious newspaper; not one dollar in aid of Sabbath schools; not one dollar for the advancement of any and all of the interests of the Redeemer's kingdom in our fallen world. Oh! I have seen many such christians. They have curiosity to hear a stranger preach; but if they learn that he seeks some little contribution from them for benevolent purposes, they will absent themselves from church, or come with a cent, to be carried cautiously into the receptacle of charity. If they are solicited to stop after service is over, and give in their names for a dollar, they shoot out of the house like an arrow, at the word *amen*; and drive home as they would, could they behold their barn on fire. They mutter as they go because their pastor let "one of these travelling beggars into his pulpit," to bother them about the benevolent ope-

rations of the age: and they conclude their minister would do well to get his own salary paid, before he undertakes to send money out of the parish to the people west of the mountains.

Remarks by Ed. Reformer.

It is no wonder that the Presbyterians themselves are tired of giving money for what are called "the benevolent operations of the age," for they must see by this time, that there is no end to the demands that will be made upon them. The more they give, the more they will be required to give—and they will be abused after all, because they do not give more. There are very few now so destitute of understanding as not to know this. Look at the many hundred thousand of dollars that have been given within a few years, and then ask who has got any thanks for it, or what good has it all done. The answer is easy. It has done no good, but has been a very great injury to the cause of religion.

MISSIONARY CRAFT.

[Extracts from a Discourse delivered in Tarborough, N. C. in July last, by *Joshua Lawrence*, a minister of the gospel of the Baptist denomination.]

Acts, chap. xix. verse 25—"Whom he called together, with workmen of like occupation, and said, sirs, ye know that by this craft we have our wealth."

"Were Christ and his apostles craftsmen? Did they make gain by godliness? Did they make a craft of their religion, like modern missionaries? I hope to show presently from the New Testament, they did not. The first monied Missionary Society that ever was established in the world, as I can find on the pages of history, was established in the year 1622, by Pope Gregory XV. (for the New Testament knows nothing of money established religion) and then called the Congregation for the Propagation of the Faith. It had, like our modern missions, an incredible number of donors, rich and emulous to excel in the greatest gifts,

as well as being greatly enriched by Urban VIII. And by the Congregation's money a vast number of missionaries were sent to the remotest parts of the world, among the most barbarous nations, and in India, China and Japan. Thousands were won over by the artful and industrious jesuits and monks to embrace the Catholic faith. But this boasted missionary career was of short duration, for these missionary craftsmen soon began to meddle with political affairs, like some of modern time, and were by the jealous rulers of those countries expelled from their dominions; and thousands of their converts were put to the sword, and the rest returned to paganism; and thus ended the first monied missionary enterprise.

"The sect of Christians called Moravians, founded the second mission about one hundred years ago. The third missionary establishment was formed about twenty or thirty years ago in London, called the Evangelical Society. The fourth, called the Baptist Missionary Society, in England. And lastly, the Baptist Missionary Society in America—with others of like occupation. All of which are founded on beggars and money, like that of Pope Gregory's. These are all important establishments of the craft kind, (for their like cannot be found in the New Testament) the basis of which are money, honor and titles—the love of which (money) is the root of all evil, to clergymen as well as others.

"Now all these established societies of the craft kind, have, by the money given to agents, running beggars, subscription bearers, &c. been wonderfully prolific throughout the several States, as well as other countries, in begetting daughters whom I shall call auxiliary societies to the craft. Now I ask you candidly, my hearers, to put your hand on your breast, and say whether you do or do not believe that *money* has been the main spring, the chief stimulus in all this mighty doing, and not God, but men, by money, are

doing this. Some no doubt are giving from what they conceive the purest motives, while others are filling their pockets out of their weakness.

"But as I am limited to a mere sketch, I shall begin with the Baptist Missionary Society, founded in England in the year 1784. Now who were at the head, or seem to have had the chief management of this society?—Why, John Ryland, Reynold Hogg, William Cary, John Sutcliff, and Andrew Fuller. Were they priests? Surely;—for do you not know that the priests were, are, and must be, at the head of all the schemes of the day. And Mr. Cary has got along, according to the best accounts I can get, to \$6,000 a year; a good business indeed for a preacher. Mr. Robertson and wife were allowed \$840 per year, and Mr. Chater and wife and two children were allowed \$960 a year for missionary services. Now, my hearers, say whether you think either of these men would have left the British shore, if it had so turned out there had been no money. I think not. Then if they could not go without money, money turns the point, and on this pivot turns all the societies of the day. You find no money in Jonah's going to Nineveh, nor in Paul's voyages to the heathen, nor in Christ's crossing the sea of Galilee to preach the gospel—no money is begged, no society is formed, nor salary allowed them for scouring the seas and preaching the gospel to the heathen.

"We shall next notice the American missionary craft. And how came this craft to find its way to the land of steady habits, the land of liberty? I tell you, it was the priests' doings—for you know the American tailors cut their cloth after British fashions, and the whole train follows the higher orders of society—and why should not the priests of America form their plans of money getting, and adopt British fashionable crafts, since they are men of like occupation? And, as regards Theological Schools—who but the priests

conceived the scheme and devised the plan, and set them going, through their influence on society? You must know this is the truth. Is there any craft in them? I should say there is nothing else but craft. The religion of Jesus Christ stood and flourished for three hundred years, without their aid, and how else should it be, since salvation is by grace, and the gospel the power of God and the wisdom of God, and the world by wisdom know not God. Do you not think that those young men who go thither, have in view the craft of getting a salary, a rich wife, the honor of being called the learned, the great preacher, and living without work?

"As to missions, we find in black and white, that the Board of the North Carolina Baptist Society for Foreign and Domestic Missions, ordered that their agent should be paid \$540 for services, being at the rate of \$40 per month; and to others who were not so proficient in the art, one dollar per day for their services as missionaries.—What were their gain or loss I know not—but one thing I know, they have broke the peace and harmony of the churches of North Carolina; and I think that money, and not the souls of men was the cause—for out of the fund of the society, which was \$2088 72½ cents, they divided \$1852 21½, if they got what the Board ordered them for services. Now I ask you seriously, my audience, as some of you are Bible readers, whether such forming societies, begging, funding, and dividing the spoil, is a craft or not; and whether the first christians practiced any craft like this; or whether such conduct is found among Christ and his apostles? It has always appeared to me, that when I see a minister, after preaching a missionary monied sermon, come down out of the pulpit, singing and shaking hands and press upon young ladies to form a missionary society and give their money, that the preaching, the singing, and the shaking of the hands of the minister, was but the craft

of the preacher to have access to the purse; it would be in my mind, ‘these are they that creep into houses and lead captive silly women, laden with divers sins,’ &c.—and also, when I have seen the missionary preacher stretch every nerve of eloquence, and bear hard on every pathetic string to affect his audience in favor of missions. I never could help saying craft in the preacher, to catch money and not souls. And when I have seen a parcel of priests assembled to devise plans to get money to convert the heathen, (for I have set in missionary board) I have been astonished to see that they by the by would get part as it was passing, and that they should form the plan and so turn the wheel as to bring them out the prize, I was forced to think there was craft some where—and the same Board ordered that my humble secretary should be paid fifteen dollars for his services; shall I say craft or not. And I ask what has become of the \$1799, left in this fund the last time that the Board met? For it has been rumored that \$600 of it has gone to buy western country land, and the rest it is supposed, has taken French leave. But what is the worst of all, the conversion of sinners which is the work of God, must be lugged into this craft to make it current with the public. And what differs the selling of membership into Missionary Societies and Bible Societies, from two dollars to fifty dollars for membership, from the sale of pardons, indulgences, or silver shrines by Demetrius? I see none—or at least, I think, my hearers, they are all crafts, and equally craftsmen’s different trades for wealth.

“But time would fail me to tell of the barefaced conduct of craftsmen, imposed on the public under the colour of the say so of Jesus Christ—be it sufficient to say, when you see a missionary box on the frontispiece, or on board of a steamboat, say to yourself, oh, cunning, crafty priest, you shall not besoof me, for here stands an evidence of your craft; when you see a board of missionaries, met to devise plans for the con-

version of sinners, tie your purse fast, if you do not, craftsmen are so crafty that by some hook or crook they will get into it; when you see a subscription runner, say craftsman, and take care you are not begged out of countenance; when you see a young man hunting about from town to town, in boots and sacred black, for a place to preach for hire, say craftsman; when you see a publication to call craftsmen together, be sure of some new devised craft for wealth, or they think their craft is in danger; when you see and hear a man preach instead of the gospel the wonderful works of missionaries, and oh come, both goats and sheep, cast your money into the treasury, blasphemously called the Lord’s, be sure that man is paid in some way for his services, and is at his craft; when you see a bag hanging at the meeting-house door, full of old rags, say priestcraft; when you hear a missionary promise to send a parcel of ladies a preacher, if they will give their money, and get their money and away, say craft—and indeed it seems to me, that this system of religion is nothing else but crafts, from the preacher to the printer, for to get their wealth like Demetrius of old, since they can sell images of northern priests and memberships in various societies, to support their craft.”

SIGNS OF THE TIMES.

Europe, at present, seems big with important events, and matters are no doubt in a train of preparation for that general and awful conflict, foretold in prophecy, and which will precede an entire new and better order of things in the world.

Mankind are not now in any condition to do right, to follow after that which is good, or to be happy—nor will they be until they experience great calamities and miseries to humble them, and lead them with sincerity and contrition, to return to that Almighty Being from whom they have departed, and who alone can guide them in the paths of righteousness and true peace.

It is not in accordance with the example or history of any country, for nations, when corrupt, to become thoroughly reformed and amended without undergoing

great trials and afflictions. As this never has been, so it is not likely ever to be the case. When did the Jews ever reform their conduct and come to a just sight and sense of their crimes and wickedness, except under great troubles and sufferings? Never—as may be seen from the history of that people.

And has God ceased to regard the actions and conduct of men, or is he less disposed than formerly to bring mankind to a sense of justice, righteousness and truth? Certainly not—and hence, as a judicial chastisement, and in order to produce a thorough reformation and amendment amongst men, the most overwhelming calamities ere long will overspread every country of Europe, as well as this country, and most other countries. Nor will these calamities cease, until, by reason of the wickedness and obstinacy of men, the far greater portion of them are destroyed by the sword, and by the hand of one man arrayed against another. After this period, and when men are brought to a true sight and sense of themselves, and are thoroughly humbled under their chastisements and a knowledge of their own wickedness, there will then succeed an entire new and better order of things.—Men will beat their swords into plough shares, and their spears into pruning hooks, and learn war no more. And every one will do justly, love mercy, and walk humbly, and endeavour to promote the happiness and well being of another, in a manner beyond what has been ever yet done on the earth, except in a few individual cases.

It is by no means pleasant to anticipate the calamities that are approaching, but as they will, and needs must come, it is useless to soothe ourselves by flatteries about better or happier times at present. Mankind in general will only get worse instead of better, till the period of these calamities arrives; for they are now going the downward course with respect to virtue and integrity of principle, and they will continue to advance in the same course until their career is arrested by judgments the most general and unparalleled to be found in the pages of history. The unfairness, deceit, and dishonesty which now abound among all classes of men, not excepting those who rank high in religious profession, are astonishingly great; but they will hereafter be much increased before they are arrested and fully corrected. It becomes every one, therefore, to watch and guard against all the evils and vices of the day, lest he be borne

away by their force, and share abundantly in the judgments and calamities which are shortly coming on the earth.

[*From the Northern Galaxy, Sep. 13, 1830.]*

SABBATH MAIIS.

The late meeting of the Orthodox Conference of Churches of Washington County, [Maine] of which Gen. John Balkam was Moderator, and Dennis Garland, Secretary, passed the following:

"Resolved, That this conference also concur with the General Conference, in the following resolution, viz:—That it be recommended to all connected with this body, to renew their memorials to the Congress of the United States, at its next session, praying for the suspension of the transportation of the mail on the Lord's day."

This is but the echo of the General Order from Head Quarters. It is certain that the orthodox throughout New England, and generally throughout the United States, have agreed to re-petition Congress on this subject, with a view to "enter the wedge," and thus prepare for controlling the civil government of the nation.

It seems to us that the enemies of sectarian interference, in all directions, ought forthwith to get up remonstrances on the subject and forward them to Congress by their Representatives.—*Christian Intel.*

We hope our neighbors who inconsiderately signed the memorial last year, and have since acknowledged that they were "*ashamed of it,*" will be on their guard if their signature is again solicited.—*Ed. Gal.*

* * We hope the notice given in our last number with respect to hearing from all those who are several years in arrears for the Reformer, will be attended to as soon as any way convenient, that we may be able to decide on the number of copies proper to be printed for the next volume.

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